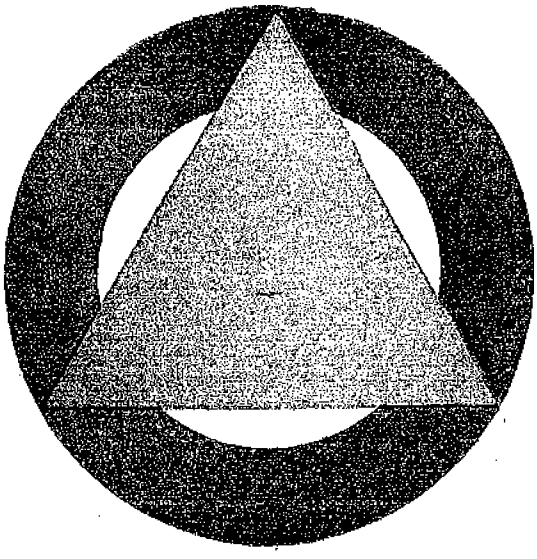
THE PRACTICAL PSYCHOLOGIST



HE CAN WHO THINKS HE CAN

No. 4. VOL. 1.
PRICE 9D.

Practical Psychology

is the one study worth while, for it facilitates all others.

Anna Maud Hallam

is its pre-eminent exponent.

Look out for notices of her visit to your neighbourhood.

The opportunity to hear her

Should not be missed

Printed at the Baynard Press by Sanders Phillips & Company, Ltd., London, S.W.9, for the Federation of Practical Psychology Clubs of Great Britain, and published by them at 25 Bolton Road, Grove Park, Chiswick, W.4.

The Practical Psychology Club of Leeds

Founder :

Anna Maud Hallam

Meetings

At Philosophical Hall, Park Row, Leeds, Tuesdays at 7.30 p.m.

Hon. Secretary :

Mrs. E. Grant, 8 East Parade, Leeds



If you wish to solve your Personal Problems, to develop your Latent Powers, or to become a Magnetic Personality *consult*

Dr. Quetta Woodbridge

The well-known British Psychologist, Writer, Traveller and Lecturer. Author of "Voice Magnetism."

Dr. Quetta Woodbridge, who was born in India, and has spent several years in research work in Northern Kashmir, is probably England's foremost exponent of Eastern Philosophy.

LECTURE CLASSES

in

"THE PSYCHOLOGY OF LIFE,"

dealing with the following among many other valuable subjects :—

Poise, Power and Personality.
Solving Business Problems.
Youth and Rejuvenation.
Confidence via Concentration.
Healing—Esoteric and Exoteric.
Opportunity—How to Grasp It.
Listening-In (Meditation).
Originality.
God-Consciousness.
You—a Lesson on Self-Mastery,

OF

Limitless Supply.
Inner Breath Control.
Freedom from Fear.
Energy—a Vital Force.

Each Class is complete in itself, deals with a different phase of this vast subject, and affords an unique opportunity of combining all that is best in Psychology with a knowledge of the Philosophy of the East.

Consultations by Appointment. 7A GRAFTON STREET, MAYFAIR, W.1.
One minute from Dover Street Tube Station.

Telephone Nos. : Gerrard 2483 and Western 3241.

FULL PARTICULARS ON APPLICATION.

The only right diet
for
Practical Psychologists
is
The Vegetarian Diet

and The London Vegetarian Society exists to encourage its adoption. *Please write to the Secretary,* 8 John Street, Adelphi, W.C.2, *for particulars.*

The Practical Psychology Club of Manchester

Founder: Anna Maud Hallam

Meetings

are held every Monday evening at 7.30 p.m. in the Onward Hall, Deansgate

Non-Members are welcome —admission one shilling.

Club Rooms:
25 Brazennose St., Albert Sq.

Where Practical Psychologists meet.

VEGETARIAN SUMMER (1925) HOLIDAY CENTRE

"Westcliff," Weston-Super-Mare, Somerset

August 1st to September 5th

Hon. Sec., Mr. F. de V. Summers,
32 Sackville Street, Piccadilly,
London, W.1. Tel.: Regent 2276

The Gateway to Lovely Somerset, Glorious Devon and the Mountain Fastnesses of South Wales.

Special Features: Exceptionally well-appointed Public Rooms. Well-furnished Single and Double Bedrooms and Dormitories with grand sea views. *Assembly Room* with Stage and polished parquet floor for dancing. Own Tennis Courts right on sea front. Accommodation for 70 guests. *Access: Paddington (G.W.R.). Cheap Rail Tickets.*

Inclusive Terms: £2 16s. to £3 6s. per week, with special reductions to Members and Associates of Vegetarian and other Humanitarian Societies, and to families exceeding three. More expensive accommodation available if desired.

Illustrated Prospectus, with full details, from the Hon. Sec. at the above-mentioned address.

N.B.—The reduced terms apply also to members of Practical Psychology Clubs.

"FOR SERVICE."



Our Speciality :—
BEST HAND-SEWN SOLID LEATHER CASES.

TAYLOR'S LEATHER WAREHOUSE

Baldwin St., BRISTOL

'Phone 792. *May we send you our Illustrated Price List for* 1925. Grams. "MUTUAL."

The Practical Psychology Club of Bristol

Founder : Anna Maud Hallam.

"Mastery of Self for Service of All."

Members meet each Thursday, at 7.30 p.m., at the Hamilton Rooms, Park Street. Visitors' tickets are always available at the door. The Library is well stocked with the very best works dealing with Psychology.

There are Study Circles and Elocution Classes.

Recreation plays a prominent part in the activities of the Club, there being a strong Hockey Team, also a Tennis Court, for the use of members.

Arrangements are made periodically for char-a-banc outings, country rambles and boating parties on the river.

Membership is open to all interested in Psychology, and all communications should be made to the Hon. Sec., Miss Bartlett, 6 East Shrubbery, Redland.

Coming Ev nts—

April 16	Professor R. K. Sorabji (London)	"The Need for Beauty in Life."
April 23	Captain P. Fennelly, LL.D.	
April 30	Mr. Allan Johnson (Bristol Club)	"Understanding."
May 7	Mrs. E. M. Lavender, M.A., LL.A., (Langport)	"Human Wireless."
May 14	Mrs. Catherine Suddes (Nottingham Club)	"The Importance of Habit."

THE PRACTICAL PSYCHOLOGIST

The Official Organ of the Federation of Practical Psychology Clubs of Great Britain.

LIFE PRESIDENT: *Anna Maud Hallam*

VICE-PRESIDENT: *Sir G. Walter Roffey*

9d. Monthly, Postage 1½d.

"He Can Who Thinks He Can."

10s. per annum, post free.

Hon. Editor: F. S. Hayburn, F.I.S.A.

No. 4. CONTENTS Vol. 1.

	Page
Worry and Its Treatment	1
Clement Jeffery, M.A.	8
Poetic Thought	11
Smiles	12
The Psychologist's Emblem	14
How the Philosophy of Practical Psychology Strikes Me	15
Man and Environment	17
The Lemon	25
The Psychology of Laughter	27
A Wanderer in Bookland	32
From the Club Chair	34
What is an Individual?	36
Out of the Editor's Inkpot	43

Head Offices of "THE PRACTICAL PSYCHOLOGIST,"
25 Bolton Road, Grove Park, Chiswick, W.4. Tel. No.: Chiswick 1719.

Provincial Offices:

BRISTOL:
61 Devonshire Road, Westbury Park.

LEEDS:
8 East Parade.

LIVERPOOL:
22 The Promenade, Egremont.

MANCHESTER:
38 Cavendish Road, Gorse Hill, Stretford.

NOTTINGHAM:
Queen's Chambers, King Street.

SHEFFIELD:
14 Brookfield Road.

Practical Secretarial & General Commercial Training

WITH A DEFINITE CAREER GUARANTEED.

A choice of positions is guaranteed each qualified student. See Chartered Accountant's Certificate and Prospectus, showing standard of qualification, post free, from Mr. J. F. Munford, F.R.S.A., F.R.C.I., V.D., Director,

KENSINGTON COLLEGE,
34 Bishop's Road, Paddington, London, W.2
Residential. Day and Postal. *Paddington* 4348

MAPLETON'S introduce

Mrs. Shepard's Apple Flakes

IN two minutes you can have a delicious dish of cooked apples made entirely from fresh sweet fruit by merely pouring hot water on these Apple Flakes. No soaking required. No preservatives of any kind are used in these wonderful time and money-saving Flakes. They are 100 per cent. Apple, they keep indefinitely in their packet, and are entirely immune from the contamination to which all tinned fruit is liable.
You will find a dozen uses for Apple Flakes—as the basis of other fruit dishes and for making into new and delightful confections, etc. They are also a natural laxative.

6 D. PER PACKET

Equals 4 lbs. Fresh Apples.

From Health Food Stores, etc. If unobtainable, write
MAPLETON'S NUT FOOD CO., LTD., GARSTON, LIVERPOOL

For a truly Happy Holiday or a more Permanent Residence



Gorse Cliff

Guest Home *of* Food Reform (Vegetarian)
Milford-on-Sea, Hants,

is certainly one of THE PLACES to visit.

For summer and winter alike the conditions are as IDEAL as one is likely to find in this changeful climate of ours.

Situated high on the Cliffs, amid a blaze of Golden Gorse (when flowering), overlooking the Needles and Isle of Wight Eastward, and the Swanage Cliffs towards the West, with open Sea between.

The Position of the Home is unique.

It is also most convenient as a centre from which to visit other places of interest.

Bournemouth—Southampton

Motor-Bus Service passing the door several times daily, via the New Forest.

The climate, though mild, is most health-giving and invigorating, *and here there is*

The maximum of Glorious Sunshine

to be found in these Islands.

The endeavour of Management and Staff alike, is also to make the inside conditions compare favourably with the outside attractions. To this end our Home is well furnished, there is brightness everywhere, and the keynote running through is

Good-Cheer, Fellowship and Service.

Tennis and Croquet in the Grounds.

Excellent Sea Bathing. *Billiards.*

'Phone: 56 Milford-on-Sea. TERMS FROM THREE GUINEAS. THOMAS S. CROFT, *Managing Partner.*

WORRY AND ITS TREATMENT.

By Bernard Hollander, M.D.

WHEN a strong and active mind breaks down suddenly, in the midst of business, it is worn out by worry rather than by overwork. The fatigue caused by thoughts alone, even from excessive thinking, is rapidly recovered from ; but the fatigue caused by emotions, especially that of anxiety, is lasting.

In the *normal* state thoughts come and go ; they are *guests* entertained by choice and under control. They are our constant companions and employed wisely may be the means of minimising the ills and multiplying the blessings of life. In the *fatigued* state the thoughts, or some particular thoughts, are *intruders* who have been unwisely allowed to force an entrance into the sanctuary of the mind and cannot be got rid of. They do not originate from the reason, but from the emotions, generally from the emotion of fear. That is why they stick to us, and the more they are brooded over the more they increase our misery, until we are unable to distinguish what is fancy and what is reality. In this manner they attract more inharmonious thought to themselves and lead us to exhaustion and despondency.

The emotions mobilise the bodily forces for physical action, and when they are roused by external circumstances they serve a useful purpose. But when we rouse the same emotions by our own thoughts and have no outlet for them, we are causing useless mobilisation of the bodily forces, disturb the harmony of our organs, and bring about disorder and sometimes, if protracted, disease. Such unreasonable emotions—unreasonable fear, grief, anger—cause also useless psychic energy, useless thoughts and useless muscular movements ; whereas, sound emotions—such as faith, hope, love—may actually increase the psychic and physical energy, as may be seen when a naturally feeble woman performs some task for her child that entails a herculean effort on the part of mind or body or of both.

One of the most common self-induced causes of worry is the unnatural and unwholesome desire to be regarded as "somebody." This causes men to work unnatural hours with a constant feeling of anxiety, and brings about nervous exhaustion.

This makes slaves of otherwise intelligent people and must be blamed for a great deal of our present-day unhappiness, heartache and sorrow. Their mind is ever filled with thoughts of discontent, because they do not possess wealth and the artificial prestige and power which are supposed to accompany riches. Such people not infrequently labour under the lash of debts and mortgages for no other reason than that they or their wives may enjoy the delusions of luxury. The idea that one must have fine clothes, diamonds, or automobiles, in order to maintain one's place in society, has wrought the ruin and composed the downfall of many otherwise happy families.

Some people are never free from the feeling of anxiety. They manifest this gloomy feeling upon the least pretext, and from this morbid susceptibility arises a constant state of uneasiness concerning the past, causing regrets, remorse, scruples; or concerning the future, leading to indecision, doubts, and fears relating to the most ordinary circumstances and acts of life. These worrying states induce an emotional strain, and this emotional strain still further exhausts the already exhausted nervous energy.

Worry is a process of borrowing trouble from the future to augment our present sorrows. It means a harassing preoccupation with matters upon which no amount of taking thought can be of the slightest avail, and often with regard to questions which are not deserving of the anxiety bestowed upon them. To those on the look-out for something to worry about there is usually no lack of material. Worry grows by what it feeds on. One can worry more and worry harder on the fourth day than one can on the first. We all suffer at times from depression, lack of initiative, lack of decision ; but we generally bear these conditions, and even our close friends remain unaware of them. We do not give way to constant reflection on our state, to constant regrets, constant self-accusations, lamentations over the past and broodings over the future. That is morbid. The more we reflect, regret, lament, the more confirmed our condition becomes. We may plan as much as we like, that is purely intellectual exercise; but to create feelings by the anticipation of probable results is waste of energy and does not bring us any nearer to our goal.

People addicted to worrying should remember that their troubles are caused, not so much by events as such, as by what they think of them. Often it is only the little fears and worries

that interfere with happiness, not the great disappointments. The normal individual takes them as a matter of course, as unavoidable, and does not dwell unduly on them. The worrying person, on the other hand, converts normal anxiety into morbid anxiety. It is not the actual danger that haunts him, but the morbid fear of that danger created within himself It is not what does happen that frightens him, but the anticipation of what might happen.

Worrying people are obsessed by doubt, in which case they cannot come to a decision; or, if able to come to a decision, they are unable to carry it into action. Doubt is the great divider of the mind's energies; it robs us of that strength which abides in decision. Doubt questions the wisdom of our resolutions, the purity of our thoughts, the sincerity of our acts, the truths of our beliefs. Doubt suggests the helplessness in our fight for the good, and magnifies life's inevitable mistakes into irrevocable, soul-shrivelling acts. We doubt our own hearts, our own minds, our own souls. We may doubt the character of those whom we love best and destroy our faith in human nature; and doubt inverted makes us wretchedly conscious of the same questioning attitude toward us in the minds of those whom we meet. Reason may repeatedly reveal the solution of our doubts, but apprehension and fear, which have grown stronger than our will, out-argue reason.

The simplest rule to be adopted in combating doubt, this conscienceless thief of our energies, is found in the resolute decision to decide—to decide even with the risk of error, the risk of starting upon the wrong road. A touch of recklessness is to be preferred to dashing down the incline of least resistance. The decision adhered to, to do one thing well, even a simple thing, forms a nucleus which, while small, can be rolled as the snowball into immense proportions.

Often people try to overcome worries by resisting them. Resistance only helps to increase their power. Let them confess, acknowledge the existence of the idea that worries them; let them face it like a man and shun, disown or deny it, and let them make up their minds not to fear it, and the intellect will find means of conquering the difficulty without the embarrassment of an emotion, which only hinders their constructive thoughts from overcoming the trouble.

Another way is, again, by not resisting the offending idea, but, instead, cultivating, strengthening, and multiplying an

opposite group of ideas—to think opposite elevating thoughts—until the latter become sufficiently strong to swallow up the bad idea. This method of overcoming worry is on the lines of the old philosophy of "overcoming evil with good." The attitude of mind that should be adopted is one in which it is realised that, though there may be many sources of evil in the world, there is a preponderance of good even in the worst environment. If there were no clouds we should not enjoy the sun.

Let the victim of worry turn his thoughts from discordant channels into harmonious ones by looking habitually for the good, both in persons and in things. It is an accepted fact that nothing can exist which is wholly evil or entirely separated from good. There never was a person who did not have some good qualities or who did not do some good deeds; nor ever a thing, however much it might be out of place, that did not have somewhat of good in it or closely connected with it. Then the search for the good, if diligent and faithful, need never be in vain; and when found, it ought to be well and carefully treasured. With this habit fully established, erroneous thoughts will seldom intrude.

People given to worrying who cannot create elevating thoughts should cultivate equanimity, should try to remain undisturbed in the midst of trouble, fear, anxiety, sorrow. They should let the annoyances of life slide off without leaving an imprint. It would be far better for them. Instead of that, they let them grate and grind, like sand in the wheels of a machine, and the friction produced causes wrinkles in their faces and wrinkles in their souls.

Brooding over unwholesome currents of thought leads to disaster. Many a suicide owes the loss of his life and its priceless irretrievable opportunities to the indulged contemplation of the idea, and the consequent increase of its force and weakening of that control which could have saved him from so miserable a fate.

The world is dark and full of gloom only so long as we dwell upon its darkest aspects, and do not look beyond them. There are innumerable reasons to be glad if we will look at them. We can enter into trouble, complaint, worry, make ourselves and our friends miserable, so that we never enjoy a good thing when it comes our way. If we fear, get angry, or worry, we open ourselves to all sorts of fancies and suggestions which

correspond to our thoughts, and cause them to take shape. It is our own thought direction which is instrumental in causing misery and trouble of all sorts. Life, with all its pains and pleasures, is largely what we make of it by our thoughts.

Another fact that is not sufficiently realised is that, *if the mind is given wholesome food, it will develop and grow strong; if it is given unhealthy food, it will grow morbid and sickly; if it is given no food, it will feed upon itself and wear itself out.*

Wilful mental sloth, inaction, a lack of any intellectual interest, leaves the mind open to become the prey of any thoughts that may enter, or turns it upon itself. On the other hand, the exercise of the brain in intellectual pursuits or hobbies keeps that organ in a fit condition. Life is dull for those who have no mental resources. If the brain is kept in a healthy activity and one's intellectual interests are constantly engaged, a great deal of mischief will be avoided and there will be less cause and less material for worry.

We all have our disappointments, but some of us try to make a failure an avenue to something better. He has thought but superficially who does not early recognise that failure is a universal experience; that all who plan, that all who strive, are certain to meet obstacles, combinations of circumstances which they did not foresee; that all at some time must be the object of misconception and misjudgment. Failure is one of life's sternest lessons, but a lesson which learned, mellows and enriches and strengthens for the fight along higher lines; for failure is not the final word to any but the weakling and the coward.

Life is made up of losses, which, to him who is prepared, may become gains. Life will bring to all as they live its span, calamity, suffering in some form; and within the individual's own soul rests the possibility of these inevitable visitations to dishearten, to rob, to paralyse and to putrify—or to stimulate, to enrich, to vitalise, and to purify. Instead of standing dismayed, let us push forward in another direction. Let us be up and doing, for the busy man has no time to worry. During the day he is too busy, and at night he is too tired.

The efficient man is he who can make difficulties and obstacles serve the purpose he has in view. Every failure contains some instruction. If good fortune makes us joyful, bad fortune should make us wise.

Difficulties and obstacles are to the mind what pain is to the

body. They should be our monitors to encourage us to grapple with them. They should be our best friends. Difficulties and obstacles, like pain, should induce us to make an effort to struggle against what produces them.

Some people buoy themselves up with resolves for the future, but the future never comes, at least not the future they anticipated. They dream of the future the first half of their lives, and of the past for the second half of their lives. In this way they lose both halves, and their life is embittered with regrets for "what might have been."

Most of us need to practise the art of minimising our difficulties, not to look at our obstacles with a magnifying glass; not to become greatly disturbed by the little ripples of life which pass through our experience from day to day; to cultivate the art of living with ourselves as we are, and with the world as it is; to replace the worry thoughts with opposite thoughts of faith and trust, which will occupy the mind and inspire the soul; to widen our field of vision, and broaden our sphere of interest; to take up new lines of study; to take an interest in new people; and to spread out the scope of our mental action. And we need to practise taking our own good advice and all the suggestions we give to other people about not worrying, and not to forget to use them ourselves.

Worrying and desponding people generally lack the sense of humour. A sense of humour is not merely a capacity for appreciating the laughable side of certain incidents; it is, in itself, a philosophy of life. It oils the wheels of existence, it makes one see things in proportion, it enables one to face trials and adversity with a certain amount of equanimity. Both for the enjoyment of life and for the confronting of life's difficulties a sense of humour is one of the most valuable of man's possessions. When people talk about the saving grace of humour they are not exaggerating; it *is* a saving grace and, above all, it saves us from ourselves. Without humour life is all sharp corners. Nobody is harder to get on with than the man without a sense of humour. Humour makes us see things in proportion and, unlike wit, it is untouched by maliciousness. The humorous man views, not alone the world, but himself humorously, and such a spirit is incapable of hatred and bitterness.

Worrying people may be reminded of the fact that whistling to keep up courage is no mere figure of speech. Moreover, a hearty laugh would be good for them. Opportunities for

making the best of things will be found by a cheerful disposition. People who are worrying, feeling cross, fretful, or out of sorts in any way, should go to the looking glass, stand before it and take a long searching look at themselves, and see if they would want always to present just such a face for everybody to look at! Let them get their face to smile, even if their heart does persist in feeling sad, and after a while their heart will smile too.

People should be philosophical, enjoy the present, enjoy things as they go along, live only one day at a time. There is no need to live their whole past through every day. Let them cultivate the habit of contentment and avoid worrying over things which cannot be changed. A large percentage of the things which harass and vex us would be robbed of their power of annoyance if we became reconciled to their presence.

> "For every evil under the sun
> There is a remedy, or there is none;
> If there be one, try and find it;
> If there be none, never mind it."

An excellent way is to cheer other people, if we cannot cheer ourselves. Their good humour will react on us by reflection. In any case, if we cannot be really and truly happy, let us not make others more miserable than we can help. Let us not grumble and frown and scold, making everyone feel that this is a most wretched world to live in. If a weight of gloom oppresses us, let us speak to everyone in light, cheery tones, and the gloominess will fade away.

Those who are worrying or despondent, let them be persuaded, just for once in their lives, to make one whole, happy day for someone else. Let them observe holidays and merry-makings, and anniversaries of all kinds! These will cheer them and they will have something pleasant to think about and to remember all the year long. Let them realise that, when they are old, they will live mostly in the memories of the past. Therefore, let these be pleasant memories. Let those be happy now who would be happy in the years to come!





Photo by Vandyck, London.

Clement Jeffery, M.A.

The man without a purpose is like a ship without a rudder.

CLEMENT JEFFERY, M.A.

FEW men achieve a brilliant reputation in their early thirties; fewer still have, in so quickly won a success, a projection of yet greater achievement to come. One of these few—Mr. Clement Jeffery—has become particularly well-known to our London readers through the medium of his lectures, which have caused widespread interest. His professional work, however, and its remarkable results, have made his name known throughout the Empire.

Born thirty-three years ago, Mr. Jeffery is a Scotsman. He was educated at Leith Academy, and passed thence to Edinburgh University, where he took his M.A. degree; and it was as assistant to Mr. James C. Thomson, the well-known Edinburgh osteopath, that he made his first practical contact with the therapeutic science which he has made his life's work. His study of manipulative and other natural methods of diagnosis and treatment was rounded off to fullness later at the famous Lindlahr College of Natural Therapeutics, Chicago.

Mr. Jeffery has travelled widely and has acquainted himself with the curative methods of almost every country in Europe. Last summer he was the guest of Dr. Rollier, of Leysin, and the visit enabled him to increase his already extensive knowledge of heliotherapy; his subsequent lectures on "The Sun Cure" have been quoted universally.

Since 1920, Mr. Jeffery has practised in London, and his truly wonderful cures in supposedly incurable cases have brought him wide recognition as a skilful drugless physician. During the last four years, the eminent manipulative surgeon, Sir Herbert Barker, has been sending cases to him in which spinal treatment was essential to cure. It is because Mr. Jeffery loves his work and has concentrated his efforts towards the perfection of his skill that he has achieved so much success.

From the viewpoint of practical psychology, Mr. Jeffery's personality and career offer abounding example and illustration. No one who has come into contact with him could fail to be stimulated by his moral strength. And this strength permeates his book, "Philosophy of Nature Cure," as well as his "Autosuggestion," a recently published lecture. Apropos of this lecture, various distinguished men have taken the chair at Mr. Jeffery's lectures, and when the "Autosuggestion" paper was given, Sir Arnold Lawson, M.D., K.B.E., as chairman, added

his endorsement to that of the many other famous medical men who realise the value of practical psychology in daily life, and have availed themselves of Mr. Jeffery's services—surely a proof of the high opinion in which his manipulative skill is held.

Platform style is an attribute that every speaker desires; but the desire may or may not be completely successful in bearing fruit. But there can be no doubt as to Mr. Clement Jeffery's quality as a lecturer. He has a style of his own—lucid, forceful, even classic. His pauses are rhetorical; never does he hesitate for the correct word or the apt simile. Yet he tells us that in his schooldays he had a distressing stammer. Here is an instance of that triumph of will which has contributed in no little degree to his achievement.

The practice which he has built up had its foundation in a mere handful of patients left to him by a chiropractor who left for America just at the time when Mr. Jeffery decided that London must be the scene of his future activities.

Five short years have seen that small beginning grow into a large and famous practice; but the attainment of his present position has come only by determination, high ideals, faith, and conscientious striving. Those who know him realise that this brilliant Scotsman has given, and always will give, of the best that is in him, to the human cause. And the full measure of that "best" has yet to be known, for none is a more confident believer in progressive capability than Mr. Clement Jeffery.

* * * *

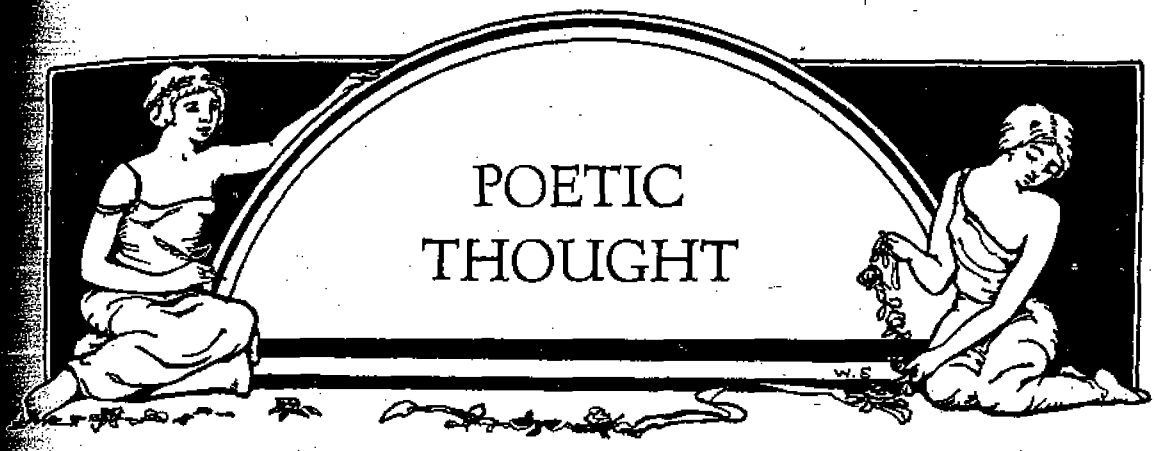
Time was, I set out Truth to find,
Heart-sick, foot-sore, aweary grew my mind:
When haply—oh my pride! what bitter cost!—
Truth found me wandering. I, not Truth, was lost.

—*Alfred Young.*

* * * *

It is the same Force in the human breast,
That makes us Gods or demons. If we gird
Those strong emotions by which we are stirred
With might of will and purpose, heights unguessed
Shall dawn for us. Or, if we give them sway,
We can sink down and consort with the lost.

—*Ella Wheeler Willcox.*



POETIC THOUGHT

SQUIRREL.

Little tawny forest sprite,
Tiny mate of trees,
Ever agile, playful, bright,
Full of railleries—

Clever mischief, sparkle-eye,
Bushy feather tail,
Show me how to skip and skim
Without fear or fail.

Little darting sunbeam you—
Teach me, flighty pert,
How to escape mockingly
All the things that hurt.

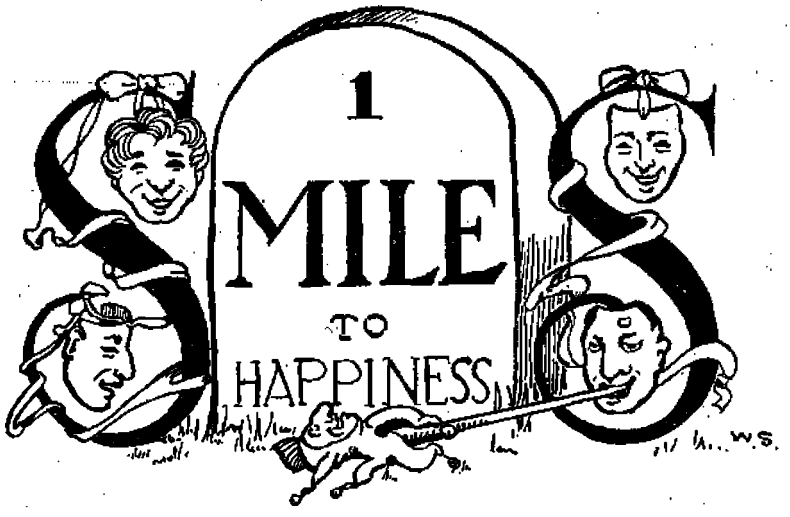
Tell me your sweet secret of
Dainty glittering play—
How to flirt and flit through life—
Graceful, tender, gay.

You whose little steely claws
Grip the tallest tree,
From dark base to sunlit crown
Scampering merrily,

Show me how to venture up
All the rough steep places—
How to swing myself secure
Across dizzying spaces.

You on whose small fairy soul
Never Care abuts,
Teach your nimble, lightning-swift
Cracking of hard nuts. . . .

Jane d'Ammann.



By Robert Magill.

A gambling den in Barcelona has been discovered run entirely by women. Perhaps this is a gambling Heaven?

One thing we missed at the Wireless Exhibition was a sound-proof cellar where the people in the next flat could eat their soup while we're adjusting the catswhisker.

In view of the fact that Australia has ordered £50,000 of mud dredgers, it looks as though they had fountain pens out there too.

A baker recently stated that there are several irritants in flour. There are—in Chicago.

Miss Sybil Vincent says that there is nothing so annoying as people who turn up at the wrong time. Especially if they operate on the tricks after you've revoked.

An anarchist in Hungary has joined the Salvation Army. Anyhow, he knows one quick way to Heaven.

The new electric sunshine won't give us any more shocks than the real sun does when it appears.

A writer in the *Daily Mail* said that the weekly minimum a family of six could live on was £3 3s. 4d. He might have made that fourpence sixpence, and allowed them a *Daily Mail* daily.

Mr. Macdonald is apparently still trying to take the "R" out of revolution.

Dr. C. C. Abbot says that the sun has been suffering from a cold during the past two years. It serves it right for coming out every day in all sorts of weather.

The average adult head is twenty-two inches in circumference, excepting, of course, when the owner has thought of a word of fifteen letters beginning with Z.

Tight boots are said to aggravate attacks of neuralgia. We've often felt as though the roots went down as far as that.

A doctor suggests that singing strengthens the heart. The singing next door, however, merely hardens ours.

Madame Lombardi, a French lady, is a grandmother at thirty-two. We've seen grandmothers here who were that age too—apparently.

A pretty French brunette of twenty-three is an archæologist. There are others who have studied fossils also—after marrying them.

Professor Huxley says that in fifty years we shall be able to determine sex before birth. But where is the necessity, seeing that twenty years after that, what with shingled hair and cigarettes, there'll be no difference?

A writer suggests that all animals will go to Heaven. Our cat will have an opportunity of testing the truth of this if she steals our breakfast again.

Professor Eugene Duployen de Gyn has come to England hoping to find a people most receptive to suggestion. He must have noticed the newspapers we read.

THE PSYCHOLOGIST'S EMBLEM.

ON our front cover there is the emblem of the faith of the Practical Psychologist, an enlarged reproduction of the badge which has been adopted by the Practical Psychology Clubs of Great Britain.

A badge is a mark, sign or token of the occupation, allegiance, or achievements of him by whom it is displayed, but the badge of the Practical Psychology Clubs is also, emblematically, an earnest of that to which the members of the clubs aspire.

For example, the colour—gold, stands for prosperity and intellect; blue, stands for health and loyalty; and white, stands for purity and power.

What a basis upon which to build and what aspirations to hold in view! These qualities are certainly within each one of us, at any rate in principle; it is our business to develop them and to bring them into practical, everyday expression.

The circle represents completeness, wholeness, universality; just as practical psychology claims to be all-embracing (the one subject that helps in the study of all others); that reveals the beauties and truth in every religion, cult, or creed; that shows man how he is identified with all creation; and teaches him how he can be " complete " (or successful), " whole " (or healthy in body, mind and soul), and " universal " (so that he can be at peace with his neighbour, himself and his Maker).

The triangle indicates symbolically that part of man's development through which he is now passing, the upper half of a diamond shape (which is the complete symbol of evolution). From the lowest point of the diamond, the common origin of *existence*, physique on the one side and consciousness on the other are shown as developed to the greatest material heights—the side points of the diamond shape. Here (the line joining these points representing the earth plane) self-consciousness is born and man takes a hand in the control of his further evolution. The physical and mental sides of the diamond now converge; refinement of physical and mental attributes is the order of progress, until the lines meet in a single point where man, reborn, becomes a living soul. That is the destiny whether we will it or not and practical psychologists, instead of drifting aimlessly, consciously co-operate with the universal urge towards attainment.

HOW THE PHILOSOPHY OF PRACTICAL PSYCHOLOGY STRIKES ME.

By Mrs. John Menzies.

FROM the princess to the parlourmaid, from the Doctor of Divinity to the dustman, we all want to know how to make the best of life; and to this end practical psychology appears to make the widest popular appeal.

Now what does this philosophy profess to do?

To put into the hand of every intelligent man or woman a wonderful key—the master key which unlocks the gates of health, wealth, joy, love and, through these vestibules, leads to the Palace of the Perfect Life.

"High-falutin' nonsense!" says the scoffer; but presently we find he is "looking into it," going to a lecture or two, practising affirmations, and then tumbling over himself in his haste to join one of the clubs.

The kernel of the message, the soul of the philosophy, is the demonstration of the creative power of thought. Only in recent years have people begun to wake up to the fact that thought is a vital Force. In this philosophy we are taught that every thought becomes inevitably creative—acting both on the ethers around us, and on the cells of which our bodies are composed, it *literally* "brings forth fruit after its kind."

To anyone realising this tremendous truth, the great law for successful living becomes—WATCH YOUR THOUGHTS—and he who starts along this road will have an illuminating time—and probably a rasped temper to begin with.

Unless he is a born optimist, he will find himself automatically entertaining ideas like the following :—

"What a filthy dinner!"

"This weather's appalling."

"My head's bursting."

"I'm tired to death."

Practical psychology explains how depressing, destructive thoughts (and words) like the above *create similar conditions*. So that the man or woman who says, and thinks—

"I'm feeling awfully fit,"

"To-night is going to be a grand success,"

is, actually by these cheerful and constructive thoughts, putting into operation the great mental wireless which produces corresponding conditions.

Practical psychology takes this great law of life and shows us very clearly how—*in what manner*—the thought produces a definite condition. In the first essential, that of health, it shows us the method by which the conscious thought impresses the subconscious, and is worked out, according to pattern, by the cells of the body, each of which possesses intelligence.

Thus we are shown that the root of the matter lies in the consciousness; and at the same time we are given most valuable formulæ for physical and mental exercises, with the reminder that the mental part—the imaging of the change taking place—should accompany the doing of all physical exercises.

In a nutshell, the philosophy of practical psychology represents a perfect blending of the various sides of the subject. The medical man who is "interested in psychology" treats his patient chiefly on the physical side; nevertheless he remarks, "the mind has a wonderful effect on the body you know," and he prescribes change, travel, etc. On the other hand, the psychologist pure and simple teaches the great truth that the condition of the physical is an *effect*, having its cause in the consciousness; and he is sometimes so absorbed in the vastness of this discovery that he fails to emphasise sufficiently the same law of cause and effect working through remedies, and personal hygiene. Practical psychology combines the two, and blends thought with action.

The philosophy also embraces the effect of thought, personality and outlook on those with whom we come in contact. The laws of concentration and suggestion are explained, with invaluable formulæ for their practical use. In short, practicability is the watchword, the motto, and the touchstone.

Finally, I would emphasise just this; the injunction of the founder of the practical psychology clubs, "Let brotherly love and human service be the slogan of your life"—her brilliant demonstration that we *are* creators, and can be co-workers, with the Highest—these strike the keynote of the teaching.

To change the metaphor. Running like a golden thread throughout this philosophy is the stupendous truth that in working on the mental plane we not only affect the physical . . . . we reach the Spiritual, the Ultimate, that Source of all knowledge, power and love, to be found in "The Kingdom of Heaven," which is within each one of us.

MAN AND ENVIRONMENT.

By Paul Tyner.

ENVIRONMENT and the individual must be considered in their relations one to the other. The individual is what he is only as he is related to the surrounding world and that world to him. Life itself is made up of these relations. We think of environment, usually, as limited to our immediate surroundings, the places, the people, the sights and sounds amidst which we live now. But the world about us is what it is now as a result of all that has gone before. This is true as to the material environment furnished by our planet and its constantly changing conditions, and it is equally true of our psychic environment. Gestation for the individual begins not in the maternal womb, but in whatever genesis may be found for our present methods of thought and action, embodied in religious, political and industrial systems. As we think in our hearts so shall our children be. Sparta wanted warriors, so many more boys were born than girls through a regulation, during gestation, of the environment of the child as to its nutrition; a secret which, in our own time, has been heralded as the "discovery" of an Austrian physician who tells us he learned it by studying the bee.

Heir of *all* the ages, as the individual is, in one sense, and finding here and now the glory that was Greece and the grandeur that was Rome, Plato and the Pleiades, Shakespeare and Michelangelo, Bhudda's compassion and Christ Jesus' love, environment nevertheless presents itself to us for the most part in three simple material aspects :

(*a*) Environment is our *scene of action ;* the more or less spacious and variously set stage on which each man in his time plays many parts, finding here room for playground and battlefield, home and workshop, and in all the school of experience.

(*b*) Environment is also man's *storehouse and treasury.* From it he draws the substances that supply his needs, physical and mental, the things that stimulate and that more or less satisfy his wants. Seeking to "mould the scheme of things nearer to the heart's desire," he comes in contact with external forces and contends with them for the mastery. Out of this unending struggle are born the arts

and industries, the wealth and commerce, the science and philosophy of the modern world and the modern man.

(*c*) Environment—Nature and its every phase and fragment—appeals to the individual for *interpretation*. It is a symbol to be revealed in all its esoteric meaning; an enigma that eternally evades man's quest for answer. A man's life, after all, is just his interpretation of his environment. What the interpretation shall be depends much on the environment; but more on the man, for his interpretation of outerness, reveals his own inner being in some measure. What is the meaning of things, their spiritual significance? The Master Composer sets before us a grand harmony of many parts and puts in our hands a harp of a thousand strings. Then he bids us play! As we grasp the *motif* and the melody in one or many variations, with more or less clearness and confidence, as we finger the instrument certainly or uncertainly, so we sound forth the melody, or the discord, of our lives. Some there are who harp on one string all their days; some whose playing suggests "sweet bells jangled out of tune." Some of us blame the discord on the composition or the composer, others blame the instrument or its maker. How beautiful the world is, and life how divine a thing, to those who at last master the melody of it all and give it forth sympathetically!

We hear it declared axiomatically, "Produce great men—the rest follows!" Ingersoll said that William Shakespeare, whom he regarded as "the greatest genius that ever walked the earth," was made possible by the material wealth of the time in which he lived—wealth of gold and silver brought from the newly conquered empires of the Aztecs and the Incas. But the main stream of this gold flowed into Spain and only a small part of it reached England. And in Spain no Shakespeare was produced! One result *there* of this enormous increase of treasure was the expulsion of the Moors and the Jews and the horrors of the Holy Inquisition—to the impoverishment of Spain in skill and craftsmanship, industry and trade. Not to material prosperity, but to adversity in the external environment, to the times that try men's souls, do we owe many of our great men, the leaders and saviours of the race. Souls steeled to high purpose and textured of courage and devotion to Truth and the Right in every age are born, not in the soft lap of luxury and ease, but in the hour of need and amidst the turbulence of revolt. Mirabeau, Voltaire, Rousseau, Hampden,

Cromwell, Cobden and Bright, Washington, Jackson, Lincoln —these are but a few of the names that tell us how the onward course of every individual is writ large in the history of nations and how difficulties are made the spurs to success.

Yet geniuses in *the creation of beauty* have flourished best under the sunshine of affluence. Opulence hath its victories no less renowned than Want, and the Greece of Pericles, the renaissance in Italy, Elizabeth's England and the France of the first Napoleon bear witness at least to the varying directions in which environment influences the production of great men.

In accordance with the first law of mind's manifestation, mind in the man responds to the external stimulus of his environment by *acting upon it.* He makes it over, and in the process is made over himself. Without environment on which to act and to have react on him, there wouldn't be any individual! His will is developed in power and direction by bringing it to bear on things. The result of his action, in changed environment, in turn affects his desires, his will and its direction. True, man is acted upon by his environment before he acts on it, but environment acted upon by man is modified by the self-conscious exercise of his will, subordinating to it the very substance and energy he draws from environment. Constantly about him—influencing him, and causing him pleasure or pain—environment, at the last, is overcome by man—or it overcomes him.

"Life is not quitting the busy career; Life is a fitting of self to its sphere!"

These very elementary reflections on the intimate relations existing between man and his environment, will help us to appreciate any attempt to weigh the relative importance of Environment and the Individual Will. Life, as Spencer tells us, depends for every living creature on "adaptation to environment." Man, however, has discovered a power in himself to adapt environment to him. "If the mountain will not come to Mahomet, Mahomet will go to the mountain." Napoleon, when told that circumstances stood in the way of his plans, exclaimed: "Circumstances! I make circumstances!" This expresses the modern psychological position as to the supremacy of the individual will over *all* external conditions. Man's steadily enlarging conquest of nature is evidenced in the harnessing to his service of wind and water, steam and electricity; in the instant transmission of thought through cables

girding the planet under the seas and over the mountains, or flashed in Hertzian waves through the air over seas and continents. The racial man, in marvellous degree, has made good the boast of that "superman" of the last century, who, in the exercise of the individualised will raised to a very high power, made and played with such "circumstances" as armies and fleets, parties and factions, kingdoms, empires and republics!

It is often said that man is the creature of his environment. For the masses of men, as yet unconscious of their own power and dominion over things, this is probably true. In city and country, millions of men and women eke out a stinted and miserable existence, vegetating or struggling feebly for awhile, and then succumbing to what they regard as the "overwhelming pressure" of conditions. In a certain village in the Pyrenees, one slope looks south and the other north. The dwellers on the sunless northern slope are, in most instances, morose, weak, sallow, undersized and afflicted with goitre. On the sunny southern slope, the people are hale and hearty, cheerful and full of life. So with those denied the sunshine of loving care, and condemned to excessive toil, with deprivation of opportunity, like the children in America's southern cotton mills and in all northern coal mines, glass foundries, slums and sweatshops. They are starved, stunted and crushed under environment. A hopeful sign of the times is that, with the spread of practical psychology the individual is emerging more and more—and helping the crowd from which he emerges. It is in the individual that Will, in the true sense, is developed. The mob spirit is ever a psychological reversion to the savage state, in which blind passion sways life and action. It knows no control, no reason. It is actuated solely by the frenzy for destruction. For orderly, conscious and determined endeavour and achievement along constructive lines, we must have individuality, an "assertion of the I," if you like; a realisation, certainly, of the integrity of every single soul and the serene exercise of its rights to freedom of thought, freedom of speech and freedom of action. The individual's recognition of the sacredness of that primal, inner urge to *be himself*, live his own life and do his own work in his own way, is the imperative condition of his control of environment, by getting into harmony with it.

With the evolution of the individual there comes to him a sense of right relation with all about him. He comes into

harmony with the universe and with everybody and everything in it, including his own body and estate. He is now in tune with the Infinite, one with God and one with the race. Man "makes his environment" in two ways: by self-conscious modification of its varied aspects in form and action, and by *his own mental attitude* concerning it. He is no longer dismayed by what to the crowd seems untoward and menacing forces and conditions. None of the things that happen in the world move him—except as, moved by his friendly regard for all things, he turns all these things to good account, "plucking the flower Safety from the nettle Danger"; making difficulty spell success, and seeing Opportunity in Opposition.

In the new perspective, values change. The personal self and its narrow limitations, its material or mental possessions and desires, as well as its relationship to places and people, nations, tribes, creeds and societies, are all merged in the right relationship to the whole that comes with realisation of the Real Self. "They that do the will of the Father are my mother and my brothers"—not less but more than in the limited relationship created by the "accident" of birth or the "circumstance" of blood. Filling his own place without let or hindrance, unfolding his utmost possibilities and developing his powers to the full, the individual helps all men more perfectly by increasing the quality and quantity of his own production and service, and by letting every one else realise the same happy destiny.

Environment is fairly held to include not merely the natural aspects and conditions of our habitat, but also all the influences surrounding our daily life, placed about us by particular persons or by society. The climate and topography of one's neighbourhood, the house in which we dwell, the town, the State, are not more environment than are the history and traditions, social customs and usages, laws and manners of one's habitat. Heredity itself may properly be regarded as a matter of environment—the environment of one's ancestors having much to do with their growth and development, and so standing in the same juxtaposition to the individual as any other circumstance. Environment is thus made up of the physical, mental and moral conditions that surround the individual.

As a result of years of study and experiment, Luther Burbank voices the conclusion that environment is the one important

factor in the evolution of a plant and he reasons that this is also true of man, as the life of man and plant have the same source. By changing the environment of the growing plant, Mr. Burbank has so changed its entire appearance and character, that it might be said he had " changed its nature." Apples, peaches, plums, tomatoes, potatoes and other fruits and vegetables, have been enormously improved in size, shape, colour and flavour. An achievement of immense suggestiveness in this connection is the " Wizard's " production of a spineless cactus. A wild growth of the desert, useless and a source of injury, has by modified environment, been transformed into a valuable cattle food. The sociologist points the way to similar metamorphoses in the human plant.

In the Indian schools at Carlisle, Sante Fé and Phœnix, I have talked with young men and women taken from the squalor and savagery of reservation tepées. And these same young Indians I have found to be as educated, bright and agreeable as any white boys or girls of their age. But I am told it often happens that one of these educated Indians returns to the tribe and all its wild and squalid ways, dropping alike the garb and manner of civilization with all taste for literature and science. Similarly a number of educated negroes from southern states in America who were sent to Liberia to help civilize the native races in Africa have taken to the woods and reverted to the savage conditions of their ancestors of over two hundred years ago. In the interior of Haiti, we are told by such travellers as Sir Spencer St. John and Hesketh Pritchard the negroes who had been in contact with the white civilization for over a hundred years have, since they were left to themselves, in many instances, gone back to the savagery of West Africa, living in squalid huts, and practising cannibalism and snake worship.

On the other hand, at a Council of Anglican Bishops held in London a few years ago, one of the prelates who received much attention and was highly praised for his scholarly mind, high character and devoted service, was a full-blooded negro who up to the age of fourteen had been one of a fierce and savage tribe of Zulus. At that time he had been brought to England and educated by a white missionary. Under the influence of environment, he had found his soul. He had it in him to come to the top, or environment wouldn't have helped him. The Indians and negroes who fell back into savagery let environment crush them under, so that what was also " in

them " could not blossom. All the advantages of conditions fall away and environment itself is transformed in the transformation of the individual's ideals.

Let us not underestimate the influence of environment :

" A pebble in the streamlet cast
Has turned the course of many a river,
A dewdrop on the baby-plant
Has warped the giant oak for ever."

It is fine to come into consciousness of the supremacy of the individual will and to make and mould conditions. Yet developed souls will not be indifferent to the mighty power of environment to make or mar the happiness of millions. Not in selfish aloofness, but in efficient activity will such a soul put forth his energies to improve conditions for the masses. He may, in his own case, follow the Vedic wisdom :

" Look on the Spirit as the rider, take
The Body for the chariot and the Will
As charioteer! Regard the Mind as reins,
The senses the steeds, and the things of sense
The ways they trample on."

But in the susceptibility of natural and social environment to improvement, and in the power of environment, in turn, to influence the growth of the individual, he finds happy exercise for his own high powers and knows he opens the way for millions who are pressing forward to the goal of their high calling.

That *power* of the Logos, " the Word," by which all things were made (and made " very good "), finds convincing demonstration on planes physical, mental and moral. Pollen scattered on a drumhead takes varied but definite shapes under the influence of varying sound waves—the words uttered by the human voice, or the musical notes produced from the violin or flute. As a man thinketh, he *creates* environment. In an interesting book dealing with the fear of ancestral taint, the Rev. E. P. Powell shows us that our larger heredity is always from God. A bold and effective affirmation for freedom from fear of conditions is " GOD IS MY ENVIRONMENT," Fichte's great aphorism. Rightly understood and rightly related, there is no conflict between the individual and his environment. Ignorantly or perversely misused, fire and electricity may hurt

and destroy. All the more distinct is the call for the enlightened and right use which makes these mighty forces the obedient servants of man's will and the agents of beneficence. But the fear handed down by generations of ignorance must be cast out by perfect love and perfect trust. "If ye believe," said Jesus, "all things are possible."

"The whole scheme of our voluntary actions," says Dr. James Martineau, "all that we do from morning to night every day, is beyond doubt entrusted to our control. And from our inmost consciousness we do know that, if we will, we can make our lives execute whatever we may approve, strangle in its birth whatever we may abhor. To-morrow morning, if you choose to take up a spirit of such power, you may rise like a soul without a past, disengaged from the manifold coil of willing usage. The coming hours are open yet, pure and spotless receptacles for whatever you may deposit there. Let us start up and live!"

The great soul is its own world; its endless life; its expanded horizon; its vision splendid. True mastery is to be sought in just this realisation of the supremacy of the soul to all the chances and changes of this mortal life. To be environed by God is to be environed by Love. It is to be safe from hurt or harm, nourished and equipped for heroic ongoing. In all things, everywhere, I feel God's presence and in the honest affirmation of this consciousness of truth, all appearances of disease or disorder, lack or excess, discord or decay, fade and vanish. The "fell clutch of circumstance" becomes a soft caress and the blood is wiped away from my "unbowed head," when I remember that:

> "It matters not how straight the gate,
> How charged with punishment the scroll;
> I am the Master of my Fate,
> I am the Captain of my Soul."



THE LEMON.

APART from the fact that a lemon is the fruitiest form of the American negative or " thumbs down " attitude towards an entertainer, it is well that practical psychologists should know something of the fruit's practical utility in regaining and preserving health.

The Greeks and Romans knew most things—even a lot of our New Thought—but they were unacquainted with Citrus Limonum, to give him his full name with all respect. Citrus, as a matter of fact, was brought to Spain by Arabs about the 12th century and his progeny have spread to Portugal, California, Florida and almost all tropical countries. In fact he has so affiliated himself with climates and soils that now-a-days there are forty-seven editions of Citrus.

Our budding botanists will like to know that the flowers of Citrus Limonum are partly hermaphrodite and partly unisexual, also that a large member of the family gives 3,000 fruits in a favourable season.

The chief lemon harvest is in the last quarter of the year the fruit usually being gathered while green, but when Citrus's offspring are intended to devote themselves to the calling of candied peel they are allowed to come to full maturity before undertaking their mission.

The ordinary sized lemon contains about two ounces of juice yielding roughly 70 grains of citric acid—hence the bitterness of the American negative—and this juice is a preventive of scurvy.

The perfect housewife, of which, notwithstanding woman's emancipation, there are still a few, will gladly learn that six ounces of Citrus's outdoor attire " digested " for two and a half hours in a pint of pure alcohol (95 per cent.), then powdered and percolated by the alcohol will give her " lemon flavouring." As our friends in U.S.A. have no need of alcohol perhaps that is why they hand out lemons so freely.

The lemon is one of the few acidulous fruits that can be used to considerable advantage in cases of bodily disorder. When troubled with colds or pulmonary difficulty the juice of a lemon will give great relief, while sufferers from nasal catarrh will find that lemon juice painted on the inside of the throat with a soft brush is an effective remover of mucus.

In cold water lemon acts as a cooler ; in hot water it promotes perspiration. The juice of one lemon beaten into a glassful of sweet milk will eliminate acids from the system and tend to cure rheumatism (if rheumaticky thoughts are simultaneously eliminated), kidney complaints and bile.

No matter how attractively it may be bottled, phialled or jarred, there is no skin cream or skin food that can rival a mixture of lemon juice and olive oil in equal parts, while the same concoction applied to the scalp will eradicate dandruff and prevent the hair from falling.

Purgatives, pills and powders become totally unnecessary if one drinks in the morning upon awakening the juice of one lemon in which a few currants and sultanas have been soaked overnight to give the juice a natural sweetening. For a child, according to age and obstinacy of the complaint, less lemon juice (and that diluted with water) will be needed. The currants and sultanas should be well masticated.

In liver, bladder and kidney troubles, drink the juice of one lemon, well salted, half an hour before each meal and again, unsalted, after each meal.

Always wash the teeth after using lemons.

So you see that our ancient friend Citrus Limonum is ready and willing and able to help. He is, one may safely say, so universally beneficent that whatever appeal for help in internal bodily disorder you may make you will find, as our American cousins say, " the answer's a lemon ! "

* * * *

Withdraw into yourself and look, and if you do not find yourself beautiful as yet, do as does the creator of a statue that is to be made beautiful. He cuts away here, he smooths there; he makes this line lighter, this other purer, until he has shown a beautiful face upon the statue; so *do* you also; cut away all that is excessive, straighten all that is crooked, bring light to all that is shadowed, labour to make glow with beauty, and do not cease chiselling your statue until there shall shine out on you the Godlike splendour of virtue.

—*Plotinus on the Beautiful.*

THE PSYCHOLOGY OF LAUGHTER.

By R. Dimsdale Stocker.

LAUGHTER is, in reality, the most serious of all subjects; but this has never been sufficiently realised; otherwise our prevailing gravity of demeanour and expression would have been impossible. The prejudice against jesting, flippancy and levity, has been responsible for much evil in this unregenerate world, and the fact that we have been prone to associate solemnity with profundity of wisdom simply shows the length to which human folly can go. The popular belief that the only outward and visible sign of moral worth must consist in the possession of a sedate, not to say gloomy exterior, is one of those fallacies which need to be thoroughly exploded.

It was Lord Chesterfield's boast that "since he had had the full use of his reason nobody had ever heard him laugh." But the irrationality of such a principle is too obvious to require comment. The wisdom of life has never been adequately expressed in the serious reflections of even the greatest thinkers. The master-minds have invariably relied upon an appeal to humour; and among these one may include the names of Dickens, Thackeray, Meredith, Mark Twain, G. K. Chesterton, George Bernard Shaw and Shakespeare. As for journalism, while the *Times* may be dignified—and dignity may sometimes be laughable—it is doubtful whether the serious press has ever made the impression upon the public mind equal to *Punch!*

There is no mystery about the matter. Life, in order that it may be sweet, fresh and wholesome, needs a liberal infusion of joy, gladness and laughter. Laughter is a need, a fundamental need, of our nature.

Why, it may be asked, do we laugh? The answer is simple: to obtain release from constraint. Laughter is a mode of deliverance. Laughter presents two aspects. We laugh not only with the mind but also with the body. This is significant. Body and mind are reciprocally allied. All mental states affect the body, and all physical conditions react upon the mind. Brain-action itself is promoted or retarded by the movements of the heart and lungs. Our "spirits" are largely a question of vitality. Hence, rhythmical physical exercises, such as laughter, are an aid alike to bodily and spiritual welfare.

Laughter, therefore, invigorates the body no less than it re-creates the mind. And its value lies in its power to relieve us from tension and to remove conflict.

But laughter nevertheless is not invariably due to happiness. There are things which, unless we laughed at them, would otherwise annoy or distress us. Cases have occurred when, under excessive emotional strain, men have given way to uncontrollable laughter instead of bursting into tears. Some people find it impossible to weep or laugh at the appropriate moment; they shed tears of joy, or, when deeply moved by sorrow, react in a hilarious manner. This need not necessarily argue lack of feeling. On the contrary, it suggests the reverse.

In the main, however, laughter is the accompaniment of satisfaction, and those people who are constitutionally unfitted to perform the act of laughing, or who have failed to cultivate it, must inevitably miss one of the greatest privileges of life.

Laughter, it is now contended, is rooted in the love-impulse. The child who is happily at play, naturally indulges in manifestations of merriment and glee. All free, spontaneous activities of the natural functions, give rise to emotions of elation and joy, and discharge themselves in the form of smiles and laughter.

The philosopher, Bergson, some years ago, developed a theory which maintained that laughter was essentially a protest against all that is inelastic, rigid, stereotyped, clumsy and inflexible. There is much truth in this. Automatic acts, that tend to reduce human beings to the likeness of *things*, are usually laughable. Tricks of gesture, mannerisms, and so forth, often strike the observer as ludicrous. And similarly, any failure to regulate our movements in accordance with the requirements of a given situation may prove absurd. The clown, whose grotesque behaviour violates the principle of ease, grace, plasticity and intelligence, is an admirable illustration of this. For the same reason, the exploits of Charlie Chaplin and the antics of the cat Felix have endeared themselves to all patrons of the film. In precisely the same way, the figure of the ex-Kaiser, any pompous official personage, or a lady got up to resemble a doll, provokes derision.

Bergson's theory, however, suffers from a too exclusively intellectualistic conception of the subject. And, in spite of what he alleges, feeling plays a great part in laughter. But the feelings which do so may be of many different kinds. Thus,

laughter may be due to scorn, contempt, self-complacency, or superiority, as well as to sheer delight, humour and amusement. Laughter, indeed, seems to have undergone evolution, and has been gradually humanised.

All laughter, however, would appear to be preceded by *conflict*, of which it is the solvent.

We can afford to laugh with impunity only when we are conscious of security, and mankind probably learned to laugh originally when it achieved victory over its foes. The earliest laugh of all was the laugh of triumph. Civilized man still exhibits laughter when, having attempted a task for which he has needed to struggle, he comes off victorious. In the event of his successfully catching a bus, and even at the risk of depositing his corporeal frame upon the lap of some unsuspecting old lady, the surplus energy that he has mobilised for his heroic effort finds a path of discharge in uncontrollable merriment. But, as man develops a social sense, his laughter tends to become more gracious, kindly and genial. A comparison between the objects of man's ridicule in bygone and recent ages, is highly instructive. Formerly, men visited the deformed and infirm with malicious laughter. That is no longer tolerated. In his "Leviathan," Hobbes alludes to the laughter that is caused either by some act of self-approval or "by the apprehension of some deformed thing in another." But then Hobbes was writing in the 17th century. In Dr. McDougall's opinion, laughter may be traced rather to the action of the sympathetic feelings, which by this means find relief. But Dr. McDougall is writing in the 20th century; and though there is every reason for accepting his interpretation, one must bear in mind that it applies especially to modern life.

Love and hatred, however, are both implicated; but whereas love, desire and interest are primary, hate is secondary and derivative. Hate must be referred to the thwarting of the love-impulse. Why is it that things that we dislike can make us laugh? The explanation is that our emotions are bi-polar. If our love should be repressed it is manifested in the form of hatred. Many stock jokes reveal this tendency. Take that of a man's mother-in-law, for example. Do we in reality love or hate her? It may be said, of course, that she is a kind of regrettable necessity, and that the only compensation that the husband receives in incurring such a liability is the woman of his choice. Marital infelicity, no doubt, is sometimes traceable

to this relationship, and we may certainly allege that this occasionally offers a humorous aspect. A much more psychological view of the question, however, is, that the resemblance of the daughter to her mother is so great that the man, who is unfortunately prevented from marrying *both*, is reduced to the extremity of inventing a joke at the expense of the mother. In this way he laughs himself out of a situation that would otherwise prove intolerable. By our laughter we thus overcome our disappointments, and learn to vanquish our weakness and fear.

One of the greatest tests of a person's character consists in the capacity for taking a joke. The man who cannot endure to be laughed at, who suffers from morbid sensitiveness to ridicule, is in a bad way. Such a man will be inclined to take himself altogether too seriously. Some people, no doubt, may carry their jokes too far; but it is in every way better that, in a general way, one should be prepared to be chaffed than to be sympathised with.

All groups of people tend to appreciate jokes of some sort. There are national jokes and family jokes; and all such jokes serve as "defence mechanisms"—that is, they enable the members of the group to reject whatever may be in the nature of an innovation. That which is "novel" or "peculiar" is invariably taboo. In this way laughter may tend to conserve what is in the interests of a particular group. Popular objects of ridicule are the drunkard, the poltroon, the hypocrite and Bumbledom. Potentially, we are all liable to descend to these levels; but actually few men exhibit these failings in any conspicuous degree. Unless this were so they could not afford to laugh at such things. Things that are laughed at in this way are not likely to be copied. And experience shows that it is in every way preferable to laugh even at questionable things than to grow morbid about them.

Laughter, therefore, may be regarded in the light of a discipline and corrective; but, in order to realise its true value, we must not forget that, to enjoy the release that it gives, there must first have been some preliminary constraint. For, in spite of what Bergson alleges, mechanism is not the antithesis of freedom, but its indispensable condition.

By means of laughter, we may, in fact, achieve two things simultaneously: preserve order and promote liberty. For our sense of humour may be provoked no less surely by "old

fogeys" than by the appearance of novelties. "G.B.S." has been laughed at for many years, but he has at length succeeded in turning the laugh against those who formerly ridiculed him as a buffoon. The buffoons nowadays are those who happen to be unable to appreciate Shavian wit!

To survive ridicule is probably the surest way to winning immortality. "The saving grace of humour" is far more than a phrase, for, in the long run, nothing is better calculated to break down prejudice, ill-will and hostility, or create mutual understanding. An atmosphere of enmity and bad-feeling is impossible when once people have acquired the capacity to laugh. If we have had a thoroughly hearty laugh with a person, we are on good terms with him ever afterwards. Laughter is infectious, and the more we expose ourselves to its influence, the better. The man who will not laugh, should be avoided. But before we excommunicate anybody, we may as well ask ourselves whether we are setting the serious folk an example.



"Our doubts are traitors,
And make us lose the good we oft might win,
By fearing to attempt."

—*Shakespeare.*

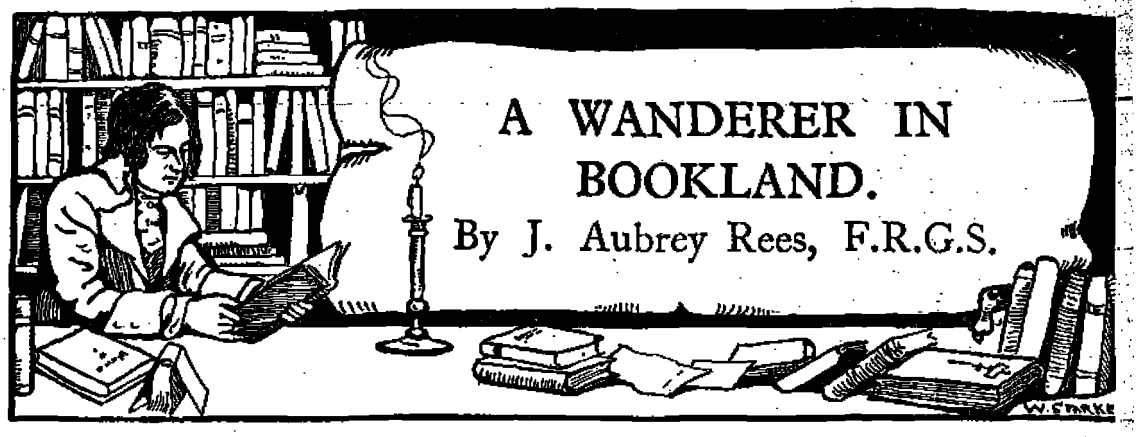
* * * *

"All thought begins in feeling—wide,
In the great mass its base is hid,
And narrowing up to thought stands glorified,
A moveless pyramid."

—*Lowell.*

* * * *

The badge of the Practical Psychologists was registered as a Trade Mark at the Patent Office, London, under the number 444817, on May 21st, 1924, and the first period of registration will not expire until the end of January, 1938.



A WANDERER IN BOOKLAND.

By J. Aubrey Rees, F.R.G.S.

"A KNOWLEDGE of Psychology is no longer a luxury, it is a necessity. The use of psychological powers has permeated all problems of Life. Educational progress is based upon psychological facts. Modern business must be founded on a sound Psychology. From the Mart to the House, from the Battle-field to the Play-house, psychology is, where the people is concerned, the Court of last Resort."

Thus writes a modern professor and it is because these views coincide so thoroughly with the aims of "The Practical Psychologist" that I gladly respond to the request of one of my correspondents that I should give, through these columns, some suggestions for a course of reading on this subject.

For the student I would suggest in the first instance an admirable little volume published by the Cambridge University Press, entitled "Know Your Own Mind," by William Glover. This small volume will be found to be both interesting and informative.

Side by side with this volume one would recommend an excellent book by S. S. Brierly entitled "Introduction to Psychology" which was first published "to meet the needs of non-professional students of psychology, and particularly of those who took up the subject in classes organised by the Workers' Educational Association."

One should not omit a reference also to Professor William McDougall's very readable and handy pocket volume, "The Primer of Physiological Psychology," which is published by Messrs. J. M. Dent, while of course, I must not forget Mr. Ernest Atkinson's "Everyday Practical Psychology," referred to in my last article.

These introductory volumes will enable the student to make

sound progress in the subject, and so become acquainted with the many problems which psychology seeks to solve that he will wish to pass on to a more specialised study of the science.

Dr. Crichton Miller has written three admirable books, all published by Messrs. Jarrold, entitled "The New Psychology and the Parent," "The New Psychology and the Preacher," and "The New Psychology and the Teacher." The distinguished position which Dr. Miller enjoys in both Medicine and Psychology, gives these volumes an authoritative position.

The members of Practical Psychology Clubs will be specially attracted by Professor Sully's "Outlines of Psychology." Sully held that Psychology was a "science" which "deals with events or processes which agree with the phenomena of the external world in exhibiting orderliness and uniformity of succession and so are susceptible of being brought under definite laws, and, secondly, that it has, in its own instruments and methods of research, when properly understood, an adequate means of ascertaining these laws."

Those who wish to study the relations between psychology and the problems and difficulties of mental life may be advised to read Dr. Bernard Hart's book entitled "Psychology and Insanity," published by the Oxford University Press.

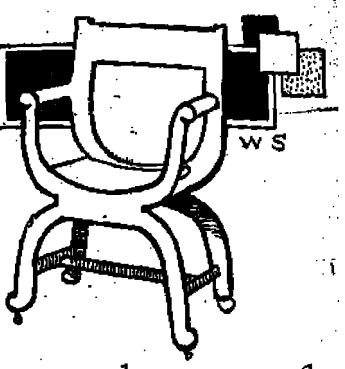
There are many persons who incline to the view that psychology and religion are inter-related, and those who are anxious to consider the subject from the standpoint of religion may be recommended to read Dr. Selbie's authoritative work entitled "Psychology and Religion," published by the Oxford University Press.

Another volume of absorbing interest, is Mr. Cyril Flower's work, "Psychological Studies of Religious Questions," in which he urges that one of the outstanding requisites of this time, as of most, is a greater power of willingness on the part of the Mass of People, *to think*.

The relations of Psychology to society is elaborated in Professor McDougall's treatise, "An Introduction to Social Psychology," in which he deals with the principal motive forces that underlie the activities of individuals and societies and illustrates the way in which each of them plays its part in the life of society.

With a subject so limitless in its range, it is impossible to do more than guide the searcher after truth to a few of the manifold books dealing with this fundamental problem.

FROM THE CLUB CHAIR.



There have been great doings at Liverpool and Bradford in the last few weeks. Through the powerful instrumentality and delightful personality of Miss Anna Maud Hallam thousands more of our countrymen and women have been brought face to face with the facts of life—not as they previously understood them, but as they are—and those same thousands now have some knowledge of what goes to make for health, success and happiness and, unfortunately, for lack of these. Upon them now devolves the duty of putting the knowledge imparted to practical use, for while ignorance is no justification for escape from the penalty of breach of law, there is even greater responsibility resting on those who, knowing the law, evade co-operation with it.

I hear of great success having attended Miss Hallam's campaign in Liverpool and still more striking success on virgin ground at Bradford where there is every hope of formation of a flourishing club.

On the 20th of April Miss Hallam will open her course of lectures in Leicester and there are whisperings that subsequently she will proceed to Hull. The best wishes and thoughts of all our readers go with her.

The LONDON CLUB'S annual general meeting and election of officers took place at the end of March when an eminently satisfactory report and balance sheet were submitted by the retiring Executive Committee. The election of officers resulted in the composition of a committee that is capable of giving a good account of itself, so that still better days are in store for the members of this club.

The President, Vice-Presidents and Chairman remain as before ; Dr. W. L. Pearse becomes Vice-Chairman ; Mr. H. B. Smith, Secretary ; and the interim Treasurer and Assistant Treasurer (Mr. Freestone and Mr. Nichol respectively) are confirmed in their offices.

The MANCHESTER CLUB, I would remind you now meet in the Onward Hall, Deansgate.

Manchester's annual general meeting and election of officers

is over and, if by nothing else, the event is signalised by the adoption of three words as the open sesame to the club's future—Service, Enthusiasm, Faith—service to all, enthusiasm for the cause, and faith in the power that knows only success.

The President of the Club is Miss Anna Maud Hallam, the new Chairman, Mr. Norman McKellen, and the former chairman, Mr. H. C. Radcliffe, has assumed the office of Vice-Chairman. Honorary Secretary, Miss Jeannette Uhland.

Both the retiring and the incoming chairmen addressed the members on the night of the election and, in doing so, struck the happy note of practicality.

The NEWCASTLE CLUB, founded by Miss Alfaretta Hallam, meets every Thursday evening at 7.30—their present premises being at 51 Northumberland Street : Hon. Sec., Mr. George Trotter, 167 Welbeck Road, Newcastle-upon-Tyne, and Chairman, Mr. H. R. Hails.

The annual general meeting of the Newcastle club is due to take place on the 23rd April. Speakers in the immediate future comprise Dr. Fennelly, Professor J. G. MacKenzie, Reverend W. A. S. Kennedy, J. Louis Orton and Charles E. Fisher.

The SHEFFIELD CLUB has been through the throes of election of new officers for the ensuing year but, up to the time of going to press, details of the results have not come to hand. I learn, however, that Mr. Alec Naylor will succeed Mr. T. E. Drabble as Chairman. To whomsoever is "in," congratulations upon their opportunities ; to whomsoever is "out," congratulations upon their achievements. It is well that the honour of serving should rotate, so that every cog in the wheel may fulfil its purpose.

Early in May the Animal's Welfare League will hold a session in Sheffield. The P. P. Club there is giving its support to the movement (which is a mighty asset for the League), and the Sheffield public will thus have further evidence of how, in matters charitable and humane, the Sheffield club gives practical expression to its motto.

* * * *

Chairmen of Programme Committees will be interested to learn that the Reverend Claude Tickell, of Stainton Vicarage, Maltby, Rotherham, Yorkshire, is prepared to lecture on "Psychology Completely Simplified in Terms of Machinery," his fee being one guinea and expenses.

WHAT IS AN INDIVIDUAL?

By Leonard Bosman.

IT is true to say with Carlyle (*The Hero as Man of Letter*) that "egoism is the source and summary of all faults and miseries whatsoever." "Have not men," says Eucken in his *Truth of Religion*, "viewed from within, become smaller because they value nothing other than themselves." And these criticisms, superficial though they be, are yet statements of obvious facts. But though to value one's self unduly is, and must ever be, an exaggeration of the purpose which is to be effected by the development of the individuality, not to value one's self at all is equally wrong. For the purpose of life up to a certain point is the development of egoity, with all its blemishes, but equally with all its beauties.

The key to the problem may be found in an understanding of the nature of the Individual. For just as we have to consider God as Absolute All, and again as an individualisation within the All, so we may consider Man, the Thinker, as an individualisation of God. As God may be termed the Logos, or "Word," the vibratory manifestation of the Unknown Father, so the outer man in turn is the manifestor, the Logos (the "Substituted" Word of that Reality (the "Lost" Word) which is within him—the Dweller immortal in the mortal body, the persisting Reality in the existing form.

The ordinary dictionary interpretation of the word *individuality* is not very helpful. Chambers describes it as: "separate and distinct existence"; the word itself being derived from the Latin *individuus*, "not divisible." The literal meaning of the word is thus: that which cannot be divided, the smallest separated portion of anything, and is, as a noun, generally understood to mean a human being. The dictionaries do not, however, state what that "separated portion" really is; they merely affirm that it *is* a separated portion, but do not state *from what* it is separated. It is here accepted, however, that the individual is an apparently separated portion of the one life, that is to say, in each being there is God's life, and each portion being surrounded by a body it is, in this way, separated from all other life.

In the beginning, if this halting phrase must be used, there is nothing but the one life-substance, as we have seen. We are all merged in that, free of forms or bodies, "naked" souls

in a Garden of Eden. This illimitable one-ness wills to send itself abroad as a many-ness.

Why should the one appear as many, why did the perfect apparently become imperfect as regards the separated human beings? These are questions which immediately arise in the mind of the enquirer.

If all are merged as one life, one with the All, then there is obviously nothing to separate this life part from part, for there are no parts in the flowing one-ness of the great cosmic "Ocean" of life. Therefore we, who now exist in these bodies, who were then one with the All, could not appreciate the fact that we were all one, were a great brotherhood, for where there is no "second" no "other," of which to become aware, there is no consciousness. For consciousness is awareness, and awareness cannot exist unless there is something outside the observer of which he may become aware. One cannot know one's self as one save as there are others opposing. Realisation, consciousness, come only through contrast and comparison, and individualisation from these.

Therefore it is necessary to leave this blissful "Garden of Eden" in which no realisation of our common one-ness is possible. "Man" is "tempted" to eat of the "fruit" of the "tree" of the knowledge of good and evil, and thus seek to realise one-ness with all others in a world of forms, of "opposites," wherein the result of the "eating" of the fruit will develop a stage in which self-consciousness will be realised. Man will become aware of "others," and realise himself as a separated centre in the great one-ness of life. This, because it implies disunion, is symbolically spoken of as "The Fall," but it is merely a "descent," not a punishment or sin, but a way towards realisation through separation.

So, then, man leaves the one, leaves the "Garden," wherein self-knowledge is impossible, and is "clothed" in "coats of skin," "bodylike-sheltering shapes," as a great French Hebrew grammarian quaintly put it. These shapes, or bodies, tend to separate each portion of the life from every other, and as age after age, life after life, experience comes to each so separated portion, it begins to imagine that it is a separate soul, an individual distinct and different from all others. This is learnt mainly through contrast and comparison, until, after ages, the idea "I am I and no other" is firmly established, and brings into being that which we call the individuality. Thus is

developed self-consciousness, an awareness of other self-conscious centres, or individuals. This is the half-way stage of evolution, and shows all the imperfections separation brings in its wake.

The man passes from a non-conscious state to a state of separated consciousness wherein he considers only the smaller self and relates all things thereto, seeing everything only in relation to his own self-conscious centre.

Throughout the ages this self-conscious centre called man, the thinker, develops, at first slowly, then with greater energy as mind comes into play and separation is asserted. Then, later, more slowly still, the self-consciousness broadens out into a larger consciousness, as men and women learn to realise themselves as parts of a greater consciousness, that of the family—the model of perfect evolution. Then is developed a group consciousness, each individual seeing himself as one with his family and considering all things as they affect that. And as age after age passes bringing ever the same lesson, the realisation of this idea of a group consciousness is gradually and perfectly completed, while still the individual retains the knowledge of his own self-consciousness, and knows himself separate though united, separate by reason of his differing centre of mind and body, united as regards the inner reality he has sensed.

Still consciousness broadens outwards, still the sense of individuality expands and deepens. For there is a plan working beneath all the happenings of the ages, and in spite of the pessimists and of inaccurate observation, history can and does show mankind as developing, almost imperceptibly, from lesser to greater, ever unfolding more and more of latent capacity, answering more and more keenly, and on higher and higher planes of being to the stimulation supplied by God and Nature.

Viewing this aspect of the whole scheme, the purpose underlying it in the past and in the present is visible for those who desire vision, and is seen as nothing less than the development of the individual out of the mass, and the general preparation of the smaller "individualised" groups of collective self-conscious individuals as families, clans, races, nations, etc., in order that a larger consciousness may gradually but eventually be realised.

Learning first to associate himself with the family and to know himself as one with that whilst yet retaining the consciousness of his own separate individuality, man, as he develops, learns that there is ever something higher than the

groups into which one after another, he has merged himself, something higher than family, higher than clan, higher than State, higher than Empire, higher even than the Federation of Races to which he now looks forward. Ever a higher and higher stage of one-ness draws him on, turning him from thoughts of domination, from intolerance, to a realisation of his ever-increasing responsibilities and duties, to higher and higher views of life. And in the ages to come, when evolution has perfected his development, man will know himself as one not only with all these lesser units, classes, races and nations, but with all that live and breathe and have their being within the One. When that high state is reached, and consciousness has finally broadened out to include *all*, man will have attained the state of universal consciousness, or, as it is sometimes called, Christ consciousness or Cosmic consciousness.

Humanity, then, descending from the edenic state, centering the life in the bodies prepared for it, starts, as it were, with a massed consciousness, unaware of the possibilities of the unit, unaware, that is, of the potentialities enwrapped in each portion of the life which has thus descended into matter. In this stage, there are but parts separated by bodily shapes from other parts of the one life, practically unconscious, entirely without realisation of their common one-ness. Slowly, as separation asserts itself and the mind develops, we begin to imagine that we are all distinct and separated beings and only after ages of development this fixed idea is gradually relinquished, and, whilst retaining our individual differences, eventually merge ourselves as one and realise universal consciousness. These, then, are the stages in the development of the life-side of being ; first self-conscious, then separative individualism, and finally universal or Cosmic consciousness.

Illustrations are helpful, and in that of a flock of sheep is seen a very good example of the consciousness which is here termed group-consciousness, and which is more instinctive than intellectual. Sheep have no distinct consciousness or individuality, the whole flock moving as by a common impulse and instinctive purpose ; though units, they obey instinctively the impulses which move the flock as a whole, being incapable of individual self-direction and helpless if left to themselves. This is a good analogy of humanity in its early stages.

The next stage in evolution may be understood from a study of the dog. Here the pack or " flock " stage has been left

behind, consciousness is more definitely turned "outwards," and a certain power of obedience and of understanding when under the sway of a higher and more self-directed being such as man, has been attained. A shepherd's dog, for instance, in obedience to his master's command, will round up a flock of sheep, driving them out or home in a really wonderful manner, thus showing that intelligence is definitely at work, though as yet working only imitatively, *i.e.*, from an idea impressed by a higher directive will. Indeed, the dog, generally speaking, does not initiate things; he obeys and copies and tries very hard to understand the workings of the human mind, through this effort developing his own "mind" towards the human and higher stage.

There are, then, three distinct steps in the development of intelligence and consciousness: first, the blindly-driven, instinctive mentality of the flock or group; then the imitative half-animal, half-human mind of the domesticated animal; and lastly, the higher stage as represented by the shepherd, the initiator of things, Man, the thinker, the planner, who conquers the instinctual desires which he has brought with him from his passage through the lower animal stages, learning to use reason more and more fully, becoming more highly specialised as he slowly perfects the mind and attains to the fullness of individuality.

History repeats itself, indeed, in the human stage, for Nature does not do things by halves, but ever strives for more and more perfection and establishment, and just as the dog has evolved from out the pack, so man is destined to evolve from out the conventional pack stage, from the "flock" of humanity. This is a very difficult undertaking, to leave the human pack, the conventional ruts of ordinary every-day life, and yet retain the sense of a common humanity, for the "mass" ideas and thoughts of this lower stage cannot be transcended until a strong and dominant will is developed through the focus of the mind. These lessons have to be learned in all the kingdoms of Nature, and the individual evolving from the group had his prototype in the dog emerging from the wolf-pack; and just as the newly developed dog-consciousness finds itself subject to the laws of the domestic animal stage, so the man, having in his turn evolved from one state of consciousness to another, finds himself held and led by the notions and conventions and limitations of the group into which he has evolved. Rising successfully

from the old stage, he is held prisoner by the new; and so on through the ages, until the mind, freeing itself from instinctual elements and purified from the lower desires, becomes at last a focus for will and *pure* Reason. Then, rising finally above the stage wherein the mind is desire-driven, the individual realises his innermost self, the reality which is beyond the mind, beyond the body and the senses.

It would appear, then, that after passing through the common herd stage in the animal world, man drops back to that stage after entering the human kingdom. This is true to a certain extent, for Nature works ever in cycles, and evolution is not one straight line of development. Lessons are learned over and over again, until they are absolutely and utterly assimilated, each time on a higher spiral of the evolutionary cycle. After each turn of the wheel comes a further turn on a higher spiral of life, with higher ideals to be made manifest and assimilated. Perfection, however, comes but slowly, so slowly indeed that the superficial observer, looking at the little span of thirty, forty, or even a hundred years, hardly notices any change, especially if he looks only at the outer things, which change but slowly. *But progression is measured in terms of inner character development, and a real advance of civilisation does not so much consist in the surroundings built up by that civilisation as by what is brought into manifestation by the soul's reaction to these surroundings; for it is character which has to be evolved, and character which lasts when civilisations decay.*

The continual and recurring lessons taught by this descent into the "flock" and the rising therefrom, have to be repeated in each of the great cycles of evolution, in order that the individual shall develop perfectly on all planes of his being, thus leaving little room for lop-sided development. It is as if a man, set to climb a high mountain, cut niches to ensure his foothold, niches which demand time spent in the making, but ensuring a regular progress and a safe ascent.

There is, then, no absolute retrogression for the general run of humanity. Each cycle bears man onward to a higher stage of evolution, and the lesson learned, the wheel returns to the point from which it started. During the passage, however, certain knowledge has been assimilated, certain experiences gained, and something real and lasting attained by the man; and when a new round of evolution begins, it is on a higher spiral and under higher conditions of existence, so that though

the same lessons are learned again, it is under different and more subtle conditions. This repetition of lessons under ever more and more subtle and complex conditions of life, makes for eventual thoroughness and stability.

Thus it may be presumed that when man has passed through all these stages of evolution, he will have become perfect and definite enough to make of himself a specialised and lasting consciousness, and his individuality will then have become immortal. This, from one point of view, is individual salvation, though the development of individuality is not the ultimate purpose of evolution. It is only the means towards the end, and that end is *the radiation by the gradually perfecting individuality of the Light it has assimilated and realised.* For if there were not this endeavour to give, this effort to draw others within the sphere of the light, if individuality were allowed to remain selfish and impure, the advancing being would become hard and cold, unprincipled and self-seeking, his hand against that of every other man.

It is individuality thus developing which has brought the world to the present apparent deadlock wherein each seeks to have and to hold for himself or his family. But in these very conditions is the promise of a further turn of the wheel. For the system under which the individual tends to exaggerate individuality, the present competitive system with all its good and bad points, will have to be changed, and the larger family-life, the life of the community, wherein each will have the best opportunity to bring out all that is good in him, will gradually supplant it. Eventually, it is true, there will be a return to the point of starting; but there will be this difference, that whereas we started as a group-consciousness unaware of our common nature, we shall end with a full realisation of it, a realisation which will come through the individuality and the mental focus each will have built up through the ages. Then we shall come voluntarily together, each offering his best, each retaining his own individual methods, but all working together for the good of the community.

* * * *

He who dares assert the I,
May calmly wait,
While hurrying Fate
Meets his demands with sure supply!



OUT OF THE EDITOR'S INKPOT.

WHAT a vast change has come over the face of this beloved Mother Earth since our last issue appeared, Then, all seemed dull, drab, or dead—the skies were sullen and the winds searching to the very marrow of our bones. Now, as I write, I can see through my window a carpet of delicate green, a mass of daffodils and lenten lilies bowing to the Goddess of Spring as she advances, borders of hyacinths and tulips, patches of modest violets and assertive primroses ; the cherry trees are in blossom ; the birds are busily building ; and at times there comes the drone of a bee fulfilling his urge.

Easter this year has come in a mantle of colourful joy and brightness that fully redeems the " winter of our discontent " and gives sweet promise of still greater happiness to be.

To the soul of Mother Earth the story of Eastertide is as applicable as to our own souls. In the Autumn, the Crucifixion of the form—the descent of the sap and the casting of the leaves ; throughout the Winter, all sleeps as in the tomb—the crust of the ground hardens to hold interréd life prisoner in the same way as a stone was placed in the aperture of the sepulchre at Golgotha to hold that which could not be imprisoned ; in the Spring—at our Easter—an angel rolls away the stone, the crust of the ground softens ; resurrected life appears and shows itself ; the same eternal life is risen again.

And so the old story is ever renewed, yearly in our natural surroundings ; and who shall say how often in the mental and psychic phases of our existence !

To the Practical Psychologist Easter is an allegory—nay, a truth—of special worth. He seeks at-one-ment with the one life, one power, one justice, one knowledge, one love—and his being is tri-une, with differing characteristics in each of the three phases all of which must be synchronised. For the Practical Psychologist there can be no everlasting achievement without voluntary Crucifixion, that is, attainment of self-

control ; without the Grave, that is, the effectual renunciation of all that ties him to the animal as opposed to the spiritual order of life ; or without the Resurrection, wherein he applies to the activities of his renewed mode of life the talents, energy and power that he formerly dissipated in transient futilities—for only by this path can he become "ascended," or make progress consciously in development. But while the task or the path seems hard, particularly when viewed in the light of the heartrending teaching with which as children we were emotionalised, the real beauty of the story is evident to our riper minds now and we find by experience that the historical fact of the so-called death of Jesus portrays a law, co-operation with which brings reward commensurate with the effort we make to fulfil it. Thus is Easter a glad reminder of eternal life, progress in which results solely from selfless compliance with the laws of Good.

* * * *

When Miss Jeannette Uhland was made Secretary of the Manchester Club a few weeks ago, woman-like, she set out to construct. She pointed out to the awesome Editor that the contents of our magazine never, in the ordinarily accepted sense, fall out-of-date and that she saw no good reason for labelling the contents with the name of any particular month. The shrewdness of the shock of this daring thought taught the Editor something so, in future, we shall appear in numerical array only—as a monument to feminine common-sense !

Any more ?

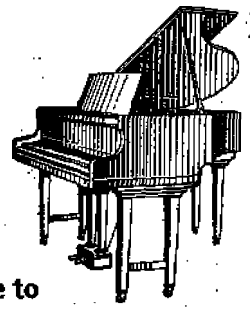
* * * *

For the benefit of you all and particularly for that of newcomers into the charmed circle of psychological thought and *practice*, I would announce that, in the first number of volume 2 (due to appear on the 15th July), we shall commence two series of articles of instructional nature, one to give students a useful outline of academic psychology as taught in the universities to-day and, the other, to impart information in elementary practical psychology. Hitherto, articles of this nature have not been inserted as it was necessary, with a magazine of a new type, first to ascertain the needs of the readers. We believe we now have found the common pulse of the thousands who await our monthly appearance—hence this decision which, it is felt, will be more than generally approved.

Superb Pianos
at
Moderate Prices

THE
DALE, FORTY PIANOS

The "Baby" Grand.
Length 5 Ft.
140 Guineas
Cash.



From 42 Guineas
to 330 Guineas



Model A. Player-Piano
Cash 95 Guineas

write for Catalogue to

DALE, FORTY & Co. Ltd.
106, Great Portland Street,
LONDON, W. 1.
Also at Birmingham, Cardiff, Cheltenham, Leamington, etc.

NUTONA

the touch that tells

THE touch of distinction in our products always appeals to that discriminating person the modern food reformer. It comes from the care put into the selection of all raw material—that extra skill in the making and packing—and the extraordinary pride we take in making the finished article "finished."

Insist on getting Nutona Foods.

VITANUT CAKE
SHREDDED SUET
SAVOURY ROLL
PRIMO PASTE
are all
NUTONA FOODS
QUEENSFERRY—CHESTER.

Atlantic Transport Line.

London's Largest Liners

London—New York

First Class Passengers only.
Fortnightly.
Moderate Rates from £43 10s.
(£48 Summer.)

ss. "Minnetonka"
(21,998 tons)

ss. "Minnewaska"
(21,716 tons)
Calling at Cherbourg or Boulogne W'bound

Tourist 3rd Class Passengers only
Monthly. Rate about £20.

ss. "Minnekahda"
(17,281 tons)
Calling at Boulogne Westbound.

For further particulars apply
Atlantic Transport Co., Ltd.
38 Leadenhall Street, E.C.3
1 Cockspur Street, S.W.1

Making good foods delicious

IF you are a food reformer, and a non-vegetarian friend asks you about the food you eat, the question is invariably "I suppose you live on Mapleton Foods?" When the man in the street knows anything about vegetarianism he knows Mapleton Foods, because he comes across them everywhere. A product like Mapleton's Nutter, for instance, wins its way into the best grocers' shops all over the country and sells to *ordinary people* in the face of enormous competition of heavily advertised animal cooking fats. Remarkable qualities are required to do this. It is not enough that Mapleton's Foods are the finest and purest obtainable, nor that their value is second to none. Mapleton's discovered the great secret of making their foods just as delicious to taste as they are vital to health, and this fact above all accounts for their universal popularity.

Ask at your stores for

MAPLETON'S

NUTTER
The Ideal Cooking Fat

FRUITARIAN CAKES
17 delicious varieties

HONEY GRAINS
The Quicket Breakfast Food

BRAZIL-DATES
In artistic packages

EMULSIFIED OLIVE OIL
Delicious to take

The School of Practical Psychology

Æolian Hall, New Bond Street, W.1

Charles Wase, M.A., Ph.D. (Author of "Life's Practical Philosophy")
will lecture at the above Hall every Sunday at 3 p.m.

Doors Open at 2.30 p.m. Music. Silver Collection.

You are cordially invited to attend.

The Syllabus of free Classes can be obtained at the School of Practical Psychology, 20 Grosvenor Gardens, S.W.1.

Hours: 11.30 a.m.-9.30 p.m.

Unique Library of 2,500 volumes.

The Practical Psychology Club of London

Founder : Anna Maud Hallam.

Vice-Presidents : Sir G. Walter Roffey and F. S. Hayburn, F.I.S.A.

Chairman : J. Aubrey Rees, F.R.G.S. *Vice-Chairman :* Dr. W. L. Pearse.

Hon. Treasurer : J. Freestone. *Hon. Asst. Treasurer :* A. Nichol.

Hon. Secretary : H. B. Smith, F.C.I.S.

The Headquarters of the Club are situated at PARLIAMENT MANSIONS, ORCHARD STREET, VICTORIA STREET, S.W.1

Where the Club Room is open on Tuesdays and Saturdays from 3 to 7 p.m. Other Weekdays from 3 to 9 p.m.

A Reading and Writing Room, with Reference and Lending Library, is also available for the use of members.

MEETINGS

are held at 7 p.m. on Tuesdays, at the Church House, Great Smith Street, Westminster.

April 21 — "New Foundations in Education" MISS MARGARET McMILLAN *The Rachel McMillan Training Centre*

April 28 — "Proofs of Immortality" SIR ARTHUR CONAN DOYLE

May 5 — "The Educational Outlook" MISS N. ADLER

May 12 — "Nervous Ills : Their Elimination" CLEMENT JEFFERY, M.A.

May 19* — "Imagination : Its Nature and Its Nurture" MORLEY DAINOW, B.Sc.

May 26* — "Transmutation" PAUL TYNER

*At Central Hall, Westminster

Membership is open to all interested in Practical Psychology. Annual Subscription, £1 : 1 : 0.

At 74 Grosvenor St., W.1

Lectures

By

Clement Jeffery, M.A.

Wednesdays
22 & 29 April at 3 p.m.

Subjects :

(1) The Food Factor in Health.
(2) The Human Walk.
How carriage influences Body and Mind.

All Practical Psychologists are cordially invited to these Lectures.

Practical Psychology Club of Liverpool

Founder : Anna Maud Hallam.

Meetings held every Tuesday at 7.30 p.m. in The Royal Institution, Colquitt St., Liverpool.

Forthcoming Lectures—

April 21 Mrs. Heald and Club Members
April 28 Dr. S. Barton Hall, "Sleep."
May 5 Mrs. Suddes (Nottingham), "The Importance of Habit."

Further particulars can be obtained from Secretary, Royal Institution, Colquitt St., Liverpool.

Comfort—Consideration —Convenience

Private Residential Hotel,
44-5 Stanhope Gdns., S.W.7

Telephone : Kensington 2613.

Successful Service.
Comprehensive Cuisine.
Modern Methods.
Accessible Address.

Metro-District Rly. Tube & 'Bus Service.

Terms from 3 guineas.

NERVE CULTURE THROUGH MIND TRAINING.

A correspondence course of practical mental healing by the Author of "Nerves and the Man." Are you worried, anxious, fearful, and depressed? Brains, earning power, and success, depend upon your nerves, which is the organ of the mind. Arnold Bennett says—"worry is the evidence of an ill-controlled brain." Get poise, confidence and calm in our way. An eminent M.D. says—"It is of great practical value." One now taking the treatment says—"Making advance all along the line." Particulars from—INSTITUTE OF MIND AND NERVE CULTURE, 3 AND 4 CLEMENT'S INN, KINGSWAY, LONDON, W.C.2.

Schooling

Place your Children where your Ideals are carried out

The Matlock Garden School.

Matlock, Derbyshire,

is devoted to Open Air Life, Rational Diet, Health, Culture Freedom and Real Education.

Telephone No. : Matlock 31.



To put
Beauty born of Simplicity
into every printed thing,
To use the designs of
Modern Artists
appropriately,
and Fine Type
intelligently

Such are the ideals of

The Baynard Press

Sanders Phillips and Company, Limited
Chryssell Road, London, S.W.9
Printers of this Journal.

*

Practical Psychology

is the one study worth while, for it facilitates all others.

Anna Maud Hallam

is its pre-eminent exponent.

Look out for notices of her visit to your neighbourhood.

The opportunity to hear her

Should not be missed

Printed at the Baynard Press by Sanders Phillips & Company, Ltd., London, S.W.9, for the Federation of Practical Psychology Clubs of Great Britain, and published by them at 25 Bolton Road, Grove Park, Chiswick, W.4.